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The term "values" is defined in various ways. Values are important because the decisions one makes in life, influenced by one's values, largely determine the quality of experiences, the depth of understanding, and one's contribution to humanity. The child comes into the school system with certain "ego virtues" which form the basic ingredients out of which value systems develop. The five psychological dimensions of value change which are important in dealing with children are explained. Debate continues over whether particular values should be consciously and systematically emphasized. Guidelines are given for handling controversial issues, and the responsibilities of the teacher are delineated. Effective teachers provide varied experiences and encourage students to develop their own conclusions. Important emphases in the study of values are (1) building self-appreciation, (2) working with parents and community, (3) finding models, (4) using generalizations to stimulate discussion, (5) examining issues, (6) building on interests, (7) introducing children to life's paradoxes, and (8) determining personal goals and their symbolic representations. These emphases are discussed with supporting classroom activities. (KP)

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GUIDELINES PAPER VI

TEACHING STRATEGIES FOR THE CLARIFICATION OF VALUES

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TEACHING STRATEGIES FOR THE CLARIFICATION OF VALUES

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Although this discussion is most directly concerned with teaching strategies as they relate to the identification and clarification of personal values, some attention must first be given to definitions and purposes. Strategies are, after all, only means or catalystic agents which we may employ in working toward desired ends or outcomes. The strategies have little or no value apart from the ends they are designed to serve.

What Are Values?

Values have been defined in various ways, and in view of the complexity of the subject, several studies need to be cited. In the words of Fay L. Corey, "A value is an attitude, a standard, or a belief which the individual has selected and reconstructed from the many concepts that beset him in his environment and the feelings that struggle within him."[1] Blackwell suggests that "Values are the core of social institutions, the criteria and mainsprings of behavior and social action which are internalized for the individual and are binding on his personality."[2] Perhaps the most succinct definition, however, is the one in which the authors state that "The values of people are the rules by which they live."[3] These authors go on to clarify their meaning by listing the following functions of a value system:

1. It supplies the individual with a sense of purpose and direction.
2. It gives the group a common orientation and supplies the basis of individual action and of unified, collective action.
3. It serves as the basis for judging the behavior of individuals.
4. It enables the individual to know what to expect of others as well as how to conduct himself.
5. It fixes the sense of right and wrong, fair and foul, desirable and undesirable, moral and immoral.[4]

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[1]Fay L. Corey, Values of Future Teachers: A Study of Attitudes Toward Contemporary Issues. New York: Bureau of Publications, Teachers College, Columbia University, 1955, p. 5.

[2]Gordon W. Blackwell. "Impact of New Social Patterns Upon Education." Teachers College Record, LVII (March, 1956), 396.

[3]B. O. Smith. William O. Stanley, and J. Harlan Shores, Fundamentals of Curriculum Development, revised ed. New York: Harcourt, Brace and World, Inc., 1957, p. 60.

[4]Ibid., p. 61.

Louis E. Raths of Newark State College suggests that beliefs must satisfy six criteria to qualify as values:

a. There must be freedom of choice. Values must be freely selected if they are to be really valued by the individual.
b. There must be a pattern or repetition. A single utterance or a single incident of behavior does not constitute the establishment of a pattern or the presence of an established value.
c. There must be prizing. If an individual has established a habit which he dislikes, it is unlikely that his behavior would qualify as a value.
d. There must be a consideration of alternatives. Impulse and hasty action do not generally reflect basic values. In the absence of some consideration of alternatives it is unlikely that the process of valuing has taken place.
e. There must be thoughtful consideration of consequences. A value can emerge only when consequences are considered.
f. There must be relationship to life activities. If stated beliefs are not reflected in life activities, we categorize them as conceptualized but non-operational values.[5]

Values concern those things which people consider desirable. It is important that we not confuse values with personal preferences, interests, needs, or drives. All too frequently these terms are used interchangeably. An individual may express a preference without believing that any of the alternatives open to him are actually desirable. He may simply be selecting the least undesirable course of action. Interests may also differ greatly from individual beliefs about what is desirable. A person may be extremely interested in riots and civil disorders within his own country without approving the activities. His interests may stem largely from fear and a concern for self-preservation. Psychologists have defined drives and needs as physiological and psychological dispositions to act. They represent physiological and psychological desires. It is when these desires and appetites come in conflict with an individual's beliefs about what is right, desirable, and good that feelings of frustration and guilt frequently arise.

Why Is It Important for Us to Learn to Deal with Values?

Whether we like it or not, life forces many decisions upon us. And the decisions we make in life determine to a large degree the quality of our experiences, the depth of our understandings, and the contributions we may or may not make to humanity. Van Cleve Morris has stated this point with clarity and beauty:

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[5]Louis E. Raths, Merrill Harmin, Sidney B. Simon, Values and Teaching, Charles E. Merrill Books, Inc., Columbus, Ohio, pp. 28-29.

> Man is not only a "knowing" organism, he is also a "valuing" organism - he likes some things more than others, i.e., he has preferences. Man's valuing is perhaps an even more decisive characteristic of his behavior than his knowing. This is the view, for instance, of many people who believe that the quality of a person's life, i.e., what he cherishes, what he truly wants out of life, is a better measure of his humanness than the "quantity" of his life, i.e., how much he knows, how widely read he is or how knowledgeable or learned he may be. We all know people who are highly educated and conversant on a great many topics but whose life values leave them, in our eyes, short of attainment of the humane and cultivated life.
>
> So likewise do we judge whole societies and cultures. The true meaning of a society, or even a whole civilization, is better looked for in what the society basically wants, rather than how sophisticated its technology may be or how efficient its political institutions are.[6]

Americans today are faced with many more decisions than Americans one hundred years ago. Life moves faster, and the number of options or choices available to us is much greater. Unfortunately, it does not appear that we are any better able to make wise judgments. Crane Brinton concludes in his History of Western Morals that there is no evidence to suggest that we are getting closer to the ethical ideals we have erected for ourselves. We have simply substituted more sophisticated methods of warfare for the duels, Roman spectacles, and clan feuds which monopolized our energies earlier in history. In our cities and towns we find that increasing crime rates are an accepted part of modern Americana. Fidelity losses paid by insurance companies have jumped 130 per cent in the last ten years, and shortages in American department stores have now reached two hundred million dollars annually--more than half of net profits. Crime is costing us $22 billion a year. This is ten per cent more than we spend for education across the entire nation.

The full damage cannot be seen in capital losses alone. We are paying a tragic price in warped lives and broken relationships. A Louis Harris poll published in Newsweek (June 22, 1964) reports that one family in six has a mentally ill member, one in six has an alcoholic, and one out of every six has severe marital difficulties. "Home Sweet Home" appears to be more of a dream than a reality for many Americans.

Initial Steps in the Development of Values

As Erik Erickson has pointed out in Childhood and Education, the child comes into the school system with certain "ego virtues" which form the basic

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[6]Van Cleve Morris, Philosophy and the American School, 1961.

ingredients out of which value systems develop. The child has acquired a balance of trust and distrust; trust in himself and others, but sufficient distrust to make him want to test the world about him. He is unwilling to rely on blind faith.

Whether new values such as industry, courage, and sensitivity to others will grow, become refined, and allow him to eventually develop life purposes, self-respect, and the competencies necessary to make more sophisticated social judgments will depend to a large degree upon his school and community experiences. The mechanisms through which values eventually develop rest primarily upon identification, a growing consciousness of ideals, and conscious or unconscious desires to reach personal goals.

Five Psychological Dimensions of Value Change

There appears to be a general feeling among Americans that the individual who is the most poorly adjusted, the farthest removed from the norm, is the ripest candidate for change. Unfortunately, this is not true. The same principle applies here as in weight reduction. The very, very heavy person frequently makes no attempt at weight reduction. Our dieters are, by and large, people who are only a little overweight; the really heavy people have simply given up. Willingness to change is directly related to love of self. We sometimes call this "self-acceptance," but it is really more than this--it is more closely related to self-assurance, self-pride, and self-satisfaction. Suggestions regarding ways of building self-esteem and self-assurance may be found among the strategies listed in the latter part of this discussion.

A second psychological consideration relates to "insight" and "introspection." A child must be able to see differences in points of view and their consequences if he is to make judgments with any degree of consistency. Peck and Havighurst[7] found that only twenty-five per cent of the high school youths they studied had the psychological and intellectual requisites necessary for the examination of personal values. The psychological requisites related to personal security and self-assurance are described above; the intellectual requisites find expression in the child's ability to see relationships among ideas and between ideas and their behavioral counterparts.

Thirdly, we must recognize that there are a number of dimensions of human feelings and personal experience which seem to defy expression. Edgar Lee Masters has described our dumbness and inadequacy of expression more eloquently than most:

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[7]Robert Peck and Robert Havighurst, The Psychology of Character Development, 1960.

Silence

I have known the silence of the stars and of the sea,
And the silence of the city when it pauses,
And the silence of a man and a maid,
And the silence for which music alone finds the word,
And the silence of the woods before the winds of spring begin,
And the silence of the sick
When their eyes roam about the room.
And I ask: For the depths
Of what use is language?
A beast of the field moans a few times
When death takes its young:
And we are voiceless in the presence of realities--
We cannot speak.
There is the silence of a great hatred,
And the silence of a great love,
And the silence of a deep peace of mind,
And the silence of an embittered friendship.
There is the silence of a spiritual crisis,
Through which your soul, exquisitely tortured,
Comes with visions not to be uttered
Into a realm of higher life,
And the silence of the gods who understand each other
without speech.
There is the silence of defeat.
There is the silence of those unjustly punished;
And the silence of the dying whose hand
Suddenly grips yours,
There is the silence between father and son,
When the father cannot explain his life,
Even though he be misunderstood for it.

Certainly, there are many feelings which we can express only partially or indirectly. How many times have you seen a teacher corner a child and say to him, "You sit right there until you can decide why you did that"? Unless the child has very unusual insights, he probably does not know why he acted as he did. Many of our strongest motivations appear to lie deep within our subconscious minds.

A fourth aspect of value change concerns our personal need for structure--our need for an environment with particular forms. We may need an authority, a pattern of traditions and customs, statements of creed or familiar surroundings, for we feel ill at ease without them. Much has been written about our individual needs for structure or dogma in The Authoritarian Personality, The Open and Closed Mind, and The True Believer. These studies reveal that persons who are given and accept large degrees of personal freedom have a wider range of

perceptions and more accurate views of the world around them. They are more tolerant of ambiguity and uncertainty. They are more skillful in communication. They can say things in ways that permit their ideas to "get through" to others. They have positive self-concepts, feel that their ideas count and that they are wanted by the groups with which they associate. They tend to attribute positive characteristics to others and enjoy giving and taking in full measure.

In any situation that requires a decision or in which an individual takes a position, there are relevant and irrelevant factors. These are related to the belief system of the individual. According to Rokeach, all persons have rational and irrational forces within this belief system. He states:

> All belief-disbelief systems serve two powerful and conflicting sets of motives at the same time; the need for a cognitive framework to know and to understand and the need to ward off the threatening aspects of reality.[8]

A final question relates to evidence of behavior change. It is difficult to know whether persons really change or whether environmental conditions simply call forth the expression of different behavior patterns at different times. Many psychologists believe that behavior is situationally controlled. We know that every individual is capable of many behaviors. He can be altruistic, cruel, selfish, kind, greedy, truculent, meek, harsh, gentle, savage, and benign. He can also develop "typical" patterns of response. That is, responses which are typical of him. The question of whether individuals really change is, at least partially, a matter of definition. We may wish to define behavior change as differences in overt responses, i.e., the way an individual's outward responses appear to change over a period of time. These responses, however, may result from a strong self-discipline rather than a natural disposition to act in this manner. On the other hand, we may define behavior in a way that suggests that a person's basic desires, preferences, and values have been modified.

The Taxonomy of Educational Objectives: Affective Domain by Krathwohl et. al. delineates the range and intensity of responses that may find expression within an individual's behavior pattern. Note that values begin with a willingness to respond and end with conceptualization.

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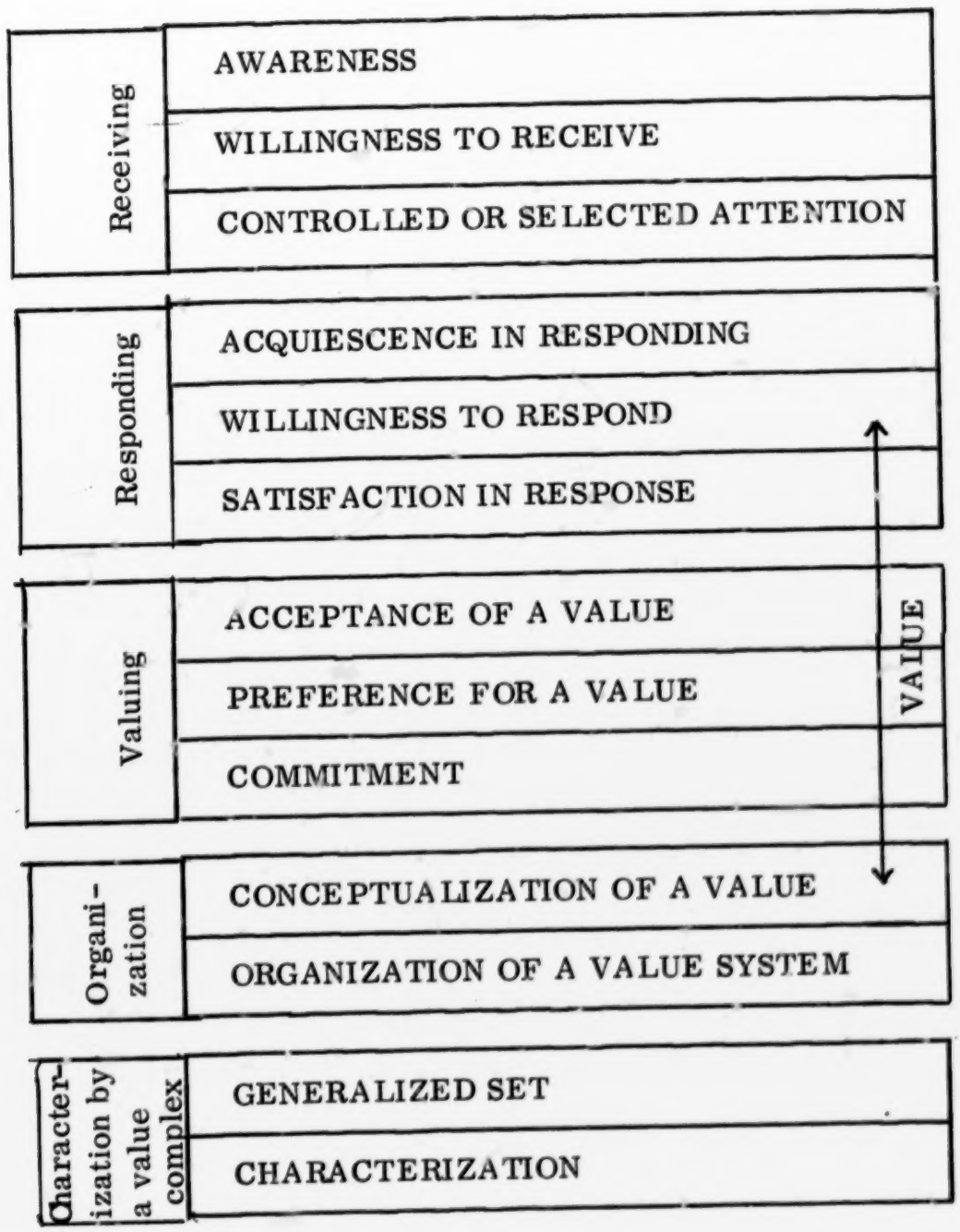
[8]Milton Rokeach, The Open and Closed Mind.


Receiving
AWARENESS
WILLINGNESS TO RECEIVE
CONTROLLED OR SELECTED ATTENTION
Responding
ACQUIESCENCE IN RESPONDING
WILLINGNESS TO RESPOND
SATISFACTION IN RESPONSE
Valuing
ACCEPTANCE OF A VALUE
PREFERENCE FOR A VALUE
COMMITMENT
VALUE
Organi-zation
CONCEPTUALIZATION OF A VALUE
ORGANIZATION OF A VALUE SYSTEM
Character-ization by a value complex
GENERALIZED SET
CHARACTERIZATION

Should We Emphasize Particular Values?

All of us recognize that we cannot help but display many of our personal values in day-to-day work with children. When we chose teaching as a career we revealed many things about ourselves, our values, interests, and preferences. When we suggest a topic for class discussion we are, in essence, saying that this topic is worthy of the attention of our students. Rather than ask whether we should emphasize particular values, we might better ask whether we should consciously and systematically emphasize particular values. We can find spokesmen for both sides of this issue. John Gardner in his now famous book, Self-Renewal and the Innovative Society warns: (p. 21)

> All too often we are giving young people cut flowers when we should be teaching them to grow their own. We are stuffing their heads with the products of earlier innovations rather than teaching them to innovate.

Julian Huxley in New Bottles for New Wine also suggests that we should be emphasizing differences rather than conformity. He states: (p. 41)

> Satisfaction comes through the fuller realization of possibilities. In the light of this concept, the sharp antinomies between the individual and society, between nation and mankind, disappear, for each has its claim to its own fulfillment, and all are complementary within the total process of the evolutionary fulfillment of life.

The Education Policies Commission, on the other hand, suggests that the basic principle of the Importance and Dignity of the Individual is fundamental to the American culture and provides the foundation upon which all other social, political, and economic considerations should be based.

Laswell and Armspiger believe that there are eight values found in all open and free societies.

General Value Term	Some of Its Indices
1. Affection	Love, friendship, congeniality, loyalty, emotional security, fondness, tenderness, emotional warmth, devotion, liking.
2. Respect	Recognition, esteem, acceptance, reverence, worship, admiration, honor, consideration.

3. Enlightenment	Understanding, insight, discernment, clarification (of meaning), generalization, discovery, Knowledge (functional), wisdom.
4. Skill	Talent (intellectual, social, communicative, physical, aesthetic), proficiency, craftsmanship.
5. Power	Decision-making, influence, control, restraint, rule, leadership, capacity to act, authority, sway, jurisdiction, command.
6. Wealth	Economic security, goods and services, material culture, property, possessions.
7. Well-being	Health (physical and mental), comfort, happiness, contentment, relative freedom from fear, physical and biological bases of adequacy.
8. Rectitude	Moral, ethical, law-abiding, just, relative freedom from guilt, religious, responsible.

Based on Harold Laswell, analysis by V. Clyde Armspiger, Director of General Studies, East Texas State University, Commerce, Texas.

We cannot resolve this conflict here. The question of whether instructors should feel obligated to teach basic American values or simply conduct open forums for the honest examination of all values will be debated for some years to come.

Controversial Issues

Controversial issues are quite different from basic American values. These are questions about national, state, and local problems around which no general consensus of opinion or historical agreement has been made.

When controversial areas are dealt with as a part of the school curriculum, some guides for the selection of the issues are helpful. The National Committee on the Instructional Program has suggested several criteria, no matter at what grade level these issues are studied.

1. The subject chosen should be suitable to the maturity and background levels of the child.
2. It should be related to the course objectives.
3. Materials should be available relating to various viewpoints.

4. The issue chosen should be important and of continuing significance.
5. The teacher should be able to handle the issue objectively.[9]

After the issue has been carefully scrutinized and the teacher is ready to proceed, he will need to: (1) Define the issue clearly and carefully; (2) Explore the issue so that the various aspects become familiar; (3) Suggest a variety of solutions; (4) Collect data; (5) Present data in as unbiased a fashion as possible; (6) Sift and appraise the data; (7) Relate data to suggested solutions; (8) Help children draw conclusions.

As the class pursues the study of selected issues, it may be desirable for the teacher to call particular factors to the attention of the class. Some points for children to consider in gathering information and making judgments are listed below.

1. Be certain to secure data on as many aspects of the problem as possible.
2. Be aware of the difference between fact and opinion.
3. Do not hunt for a fact to support an already-formed conviction.
4. Remember that open-mindedness and willingness to change are essential in using critical thinking.
5. Have the good manners to hear the other person out before clamoring to present your own view.
6. Refrain from attempting to force one's view on someone else.

The National Council for the Social Studies has suggested that effective study of controversial topics and problems requires straight and disciplined thinking.[10] They further state that intermediate-grade children should have frequent opportunities to identify and evaluate primary sources. During secondary school years students should be aware of differences of opinions among scholars as well as responsible and irresponsible efforts to mold public opinion.

The teacher has some responsibilities which he will need to assume as the study proceeds. He may need to work diligently for a desirable climate by setting an example of respect for others' rights and opinions. Children will need his guidance in learning to disagree courteously. His leadership will help pupils learn to comprehend values, relationships, differing viewpoints, the influence of personal attitudes upon final decisions and other factors basic to an unbiased study of the problem at hand.

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[9]Project on the Instructional Program of the Public Schools, Deciding What to Teach. Washington: National Education Association, 1963.

[10]National Council for the Social Studies, "Criteria for an Adequate Social Studies Curriculum," Readings for Social Studies in Elementary Education, ed. John Jarolimek and Huber M. Walsh. New York: The Macmillan Company, 1965.

The effective teacher will be careful not to indoctrinate his students. He probably will refrain from expressing an opinion until as many facets of the problem as possible have been presented. He may find it profitable to follow a suggestion made by Alice Miel:

> What is required above all is that teachers themselves become students of the significant movements in their society and that they care enough about the direction their society takes to care what kind of persons their children will be.[11]

Social Studies Textbooks and Values

The social studies text would appear at first glance to offer the teacher her richest store of resource material for the study of values. Certainly there are enough important social issues to keep social studies classes well supplied with topics for some time to come. If Ballinger's observations are correct, however, the classroom teacher cannot expect great help from the social studies text. Ballinger studied recent social studies texts and observed:

> with only one exception, the social studies textbooks examined failed to treat values and controversial issues to any substantial degree . . . almost all of the books examined stated explicitly or implied clearly that the central concern in dealing with controversial issues should be to assist students in getting the facts straight . . . it seemed to be assumed that if facts are correct, the questions of value, the questions of worth and desirability, will automatically straighten themselves out.[12]

Dr. Ballinger is a philosopher, and he knows that we cannot treat values as though they were scientific facts. And teachers and children should know this too! It is probably safe to assert that to date we know of only one basic method of supporting (not proving) values. This is to convince one's protagonist or adversary that the value you support is, or will be, instrumental in arriving at an already agreed upon value, i.e., it will have desirable consequences (from your opponent's point of view). Thus. if you wish to establish more national parks, and you know that your opponent is concerned about juvenile delinquency, you try to convince the opposition that more national parks will help reduce juvenile delinquency.

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[11]Alice Miel, "Social Studies with a Difference," Readings for Social Studies in Elementary Education, page 359.

[12]Stanley E. Ballinger, "Social Studies and Social Controversy," School Review, Fall 1963.

Men can agree on all the facts in a situation and still disagree about the value or worth of recognized outcomes. If they share no basic agreements on any values (even a common concern for mutual preservation), it is difficult to see how they could persuade each other of any action. A Red Cross worker and the commandant of a concentration camp might well agree on all of the facts relating to the deaths which had occurred within the camp and the manner of execution yet disagree completely regarding the ethics and justice of the whole operation.

The Basic Key to the Study of Values

James Rath[13] believes that teachers now attempt to develop values by lecture, peer-group pressure, finding or setting examples, and through systems of punishment and reward. As teachers, we need to develop skills in raising issues, not providing solutions. Life is a quest, not a game of questions and answers. The effective teacher introduces her students to rich and varied experiences and encourages them to work out their own personal interpretations and conclusions. Teachers have frequently failed in the area of values because they have not encouraged exploration and discovery. In short, they have attempted to study values apart from the experiences which are basic to their understanding. Bower discusses the problem as follows:

> . . . if values are to be real and vital in the lives of children and young people they must be <u>experienced</u>. That is why presenting them as abstractions and verbalizing <u>about</u> them are baffingly ineffective, with little or no measurable influence upon conduct . . . Normal learning begins in experience and ends in experience. Ways of acting are the outcomes of dealing with concrete and specific situations. . . They can never, except in the most general way, be predicted in advance of the specific circumstances. Thus, what is loyalty in one set of circumstances may be quite different from loyalty in another set of circumstances. Instead of looking around for situations in which to "apply" an abstract and generalized trait, learning should begin with the situation and work itself through by analysis of the situation and its possible outcomes, the utilization of the end-products of past racial experience, choice among alternatives, and decision to the completed act. Only by some such creative procedure, can that most difficult of all lines in education -- that between verbalization and action--be crossed. And only so can those incentives that are inherent in the purposive act be counted on to carry through.

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[13]James Rath, "A Strategy for Developing Values," <u>Educational Leadership</u>, May, 1964.

> This is true because values, like ideas, sustain a functional relation to experience. On the one hand, they grow out of experience; on the other, they re-enter it as factors of control in determining the ends of purposive action, in providing criteria for judgments, and in supplying motivation.[14]

EIGHT EMPHASES IN THE STUDY OF VALUES WITH ILLUSTRATION OF SUPPORTING CLASSROOM ACTIVITIES

Unless a teacher is convinced that the examination of values is important and that children can grow in their understanding of values, little progress is likely. Children who are accustomed to right and wrong answers in spelling and arithmetic frequently feel ill at ease in the "no man's land" of values. The relative certainty and feelings of personal adequacy which may accompany studies in science are virtually non-existent in the study of values. Conflicts in values exist precisely because the issues have not been settled, and there is little expectation that the basic conflicts will be universally agreed upon in the foreseeable future. There are at least eight emphases that may be considered in the study of values:

Building Self-Appreciation and Self-Assurance

As was mentioned previously, children and young people must have a degree of pride and security before they can seriously consider initiating changes in their personal behavior. In our society we are judged by our demonstrated competencies. It is almost ludicrous to suggest that an individual is very important and deserving of status if he has extremely limited skills and competencies. A child needs to feel that he has some abilities that he can point to with pride. One of our jobs as teachers is to help him build self-confidence in at least a few areas of competence.

a. One primary teacher, over a period of time, had each child identify one or more areas of personal competence and then draw a picture illustrating his competence. These pictures were mounted on the fronts of the children's desks. They served as a reminder that, no matter how poorly a child performed in other tasks, he always had at least one status skill, an ability worth noticing and sharing with others.

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[14]William Clayton Bower, Moral and Spiritual Values in Education. Lexington: University of Kentucky Press, 1952, pp. 61ff.

b. Intermediate grade teachers often encourage children to change roles in their search for status. Poor readers have frequently gained tremendous confidence in themselves when allowed to assist first grade or kindergarten teachers in story hour, recess period or work skill games.

c. High school faculties have conducted talent searches among their students and uncovered some unusual competencies, generally unrelated to schoolwork. These were featured in news articles, talent programs, craft displays, and school fairs. One member of a high school faculty explained recently, "A fellow has to be known for something and we'd prefer to have him known for his ability to handle snakes, draw cartoons, or tear down an engine rather than his expertise in tearing down society."

Working with Parents and Other Community Members

There is strong evidence to suggest that parents should be involved in some way in any examination of values. They not only have an important vested interest in the values their children embrace, they also constitute the most important single influence on the young child. If parents hold values which are very different from those being examined in school, there may be serious confusion and even open conflict between home and school. If parents and educators can find common concerns and common interests, the study of beliefs and values is likely to be much more rewarding.

a. Organize a panel discussion involving parents and students to determine what parents expect of their children and what children expect of their parents in relation to study, dating, drinking, smoking, and other activities.

b. Ask a member of a community minority group to discuss the problems confronting his group. Can minorities ever enjoy full privileges? How?

c. Write a radio or television script which describes the conflict between the younger and older generations. Can you make it realistic and objective?

d. Conduct role-playing in which the parts of parents, teachers, students, etc., are portrayed. Do you know enough about how parents and teachers feel to portray their ideas clearly?

e. Adolescents frequently feel that adults do not want them to participate in community affairs. Contact civic leaders to

determine the kinds of activities in which teenagers can participate. Also try to discover reasons why they are not permitted to participate in some activities.

f. Interview members of the school board or city council to find out what pressures they must meet. Try to discover from what general areas of society most of these pressures come. Discuss the ethics involved in these pressures.

Finding Models

Since children and adults are highly imitative in their search for life patterns, it is often wise to seek out models which reflect some of the values being examined. It is important that the children have a strong voice in the selection of models and, when possible, have an opportunity to question the individual models about their beliefs and activities. The teacher should not be surprised to find a kindly school janitor serving as a model.

a. Ask a group of your high school friends whom they would prefer for a best friend: an actress, a politician, a judge, a doctor, or an Olympic gold medal winner. Ask the same question of your adult friends. Is there any relationship between the two sets of preferences? Do the results indicate that values change with maturity? Suggest hypotheses for any consistent difference between the choices of the two groups.

b. Talk with people in the community to find out who are considered outstanding persons. Interview these persons to find out what they believe with regard to religion, politics, economics, and social relationships. Are there any similarities among their beliefs?

c. Identify the person in your life whom you most admire. How does he meet his problems? Compare his beliefs regarding cooperation, tolerance, and self-reliance with your own. Are there differences? Are there similarities? Which of your beliefs or attitudes would you most like to change?

Using Generalizations as Springboards for Discussion

All of us are looking for summarizations of life. We note that certain statements seem to ring true. They express our deepest feelings about life. Their crisp messages seem to tie together the many untidy, fleeting observations that have thwarted our attempts at understanding. Sometimes we can use broad value statements as springboards for discussion. As adults, how would you react to the following sixteen statements:

Agree	Disagree		
____	____	1.	Pleasures and displeasures grow with the growth of our spirit.
____	____	2.	A chasm will always exist between the ideal and the real, hope and realization, expectancy and fulfillment in human experience.
____	____	3.	Man is constantly threatened with nothingness.
____	____	4.	Often education simply systematizes our biases.
____	____	5.	Education can be judged by its consequences, ideal and actual, its capacity to enrich and sustain life and by its contribution to the enlightenment of man.
____	____	6.	Our failings lie not in our errors but in possibilities we do not explore.
____	____	7.	Facts cannot be divorced from values. When facts are illuminated by values they become alive and tend to transform human existence.
____	____	8.	Even though the term "good" may not be defined, its applications may be testable in terms of laws. It is similar to the term "love" in this respect.
____	____	9.	Men think they desire things because they are good; but in truth things are good because men desire them.
____	____	10.	The human problem lies in the values that we are going to put on graciousness as we struggle for efficiency.
____	____	11.	Man will not be satisfied with mere harmony: he desires discord as well. He desires everything: happiness and pain, harmony and discord, chance and issue.
____	____	12.	All men desire peace, but few desire those things which make for peace.
____	____	13.	Absolute certainty is a privilege of uneducated minds--and fanatics. It is, for educated folks, an unattainable ideal.
____	____	14.	It is difficult, if not impossible, for most people to think otherwise than in the fashion of their own period.
____	____	15.	Cruelty, selfishness, lust, cowardice, and deceit are normal ingredients in human nature which have their useful roles in the struggle for existence. Intrinsically, they are all virtues. It is only in their excess or their exercise under the wrong conditions that justly incurs our moral disapproval.
____	____	16.	The moralist may speak for others with authority when he knows them better than they know themselves, but not otherwise.

It is not difficult to see that some very interesting discussion could be developed around the provocative ideas listed above. Children in the primary grades, however, are more likely to be able to deal with statements like "Honesty always pays" or "Being fair in games is more important than winning." Beginning with statements such as this calls for deductive thinking, and it is less life-like than problems involving inductive thinking. However, generalizations may be used to add variety to classroom discussions.

Examining Issues

The examination and study of basic, continuing social issues has been, and probably will continue to be, one of the most fruitful approaches to the study of values. Successful character education and citizenship education programs conducted by Jones,[15] Baugarten-Tramer,[16] Meier,[17] Wheeler,[18] and Klevan[19] all had these elements in common. They involved an open and careful examination of social issues; they provided ample opportunities for reflective thought and discussion; and they emphasized feelings of mutual confidence and a high esprit de corps.

Some of the following might serve as a basis for class discussion:

a. Secure a large photograph of a typical social situation involving some type of conflict. Have each member of the class make up a story describing what has gone on prior to the present scene and how the problem should be resolved. Exchange the stories among the members of the class and have them list the values which seem to be reflected in the stories. Try to discover how individual values influence our interpretations of social situations.

b. Invite a city official (probate judge, councilman, or social worker) to discuss the values he feels are important to him in his everyday life, and why he considers these values to be important.

c. Ask a physician to discuss the effects of physical needs, stamina, and body chemistry upon behavior. How much should we demand in the area of social responsibility? In judging others, how much allowance should we make for differences in physical needs?

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[15]Vernon Jones, Character and Citizenship Training in the Public School--An Experimental Study of Three Specific Methods. Chicago: University of Chicago, 1936.

[16]Franziska Baumgarten-Tramer, "Une Methode Nouvell D'Education Morale." Enfance, VI (1953), 153-57.

[17]Arnold Meier et. al., A Curriculum for Citizenship - A Report of the Citizenship Education Study. Detroit: Wayne University, 1952.

[18]Eldon G. Wheeler, Developing the Social Studies Curriculum for Citizenship Education. Manhattan, Kansas: Kansas State College, 1952.

[19]Albert Klevan, "An Investigation of a Methodology for Value Clarification: Its Relationship to Consistency of Thinking, Purposefulness, and Human Relations." Unpublished Ed. D. thesis, New York University, 1958.

d. Have each member of the class list the values or beliefs he thinks are worth fighting for. See if there are any similarities in these beliefs.

e. In America we like to believe that all wholesome work is good and of equal value. Is this belief evident in the ways in which various occupations are depicted in the movies and on TV? Why or why not?

f. Some of our problems in working with other nations stem from the fact that they have a different way of life. Give suggestions that might be used by Americans as they work with those in underdeveloped countries.

g. Should rules be set up for judging championship teams on the basis of sportsmanship as well as ability to win games? Why or why not?

h. Why is there frequently a difference in the attitudes of adolescents regarding "what I want to be like" and "what I ought to be like"?

i. We often hear the statement "children must be taught to think." Does the local community desire youth who can think for themselves? What evidence seems to support or contradict this idea? What values are involved?

j. Study and compare the moral and ethical principles espoused by organizations such as (a) service clubs, (b) Boy Scouts and Girl Scouts, (c) Campfire Girls, (d) YMCA and YWCA, and (e) youth groups in churches.

k. Make a list of the values you think you accept and use on an everyday basis. Keep a record of your actions for a few days and try to determine whether you really act in terms of these values.

l. Write a brief description of an important decision you have recently made. Try to think of the values you hold which influenced your decision. What are the sources of these values? Which of your values do you most consistently follow?

m. Make a study of representative cultures to secure information regarding the value systems which underline these patterns of behavior. National Geographic, Life, and books by anthropologists, or discussions by members of the community may prove helpful. What factors appear to give rise to these values?

n. Develop a list of issues or beliefs about which there are general disagreements in the area of personal living. Write out your own beliefs and then invite persons to discuss opposing views on the subjects of minority rights, teenage behavior, economic issues, or duties of citizenship. Check your original statement. Do you still hold the same beliefs?

o. Ask each member of the class to clip one news item which represents a positive value and one news item which represents a negative value. Are there similarities among the positive ones? Are there likenesses among the negative values expressed in the news items?

p. In America we value cooperation, loyalty, responsibility, honesty, and courage. Are there situations in the school or community where these values are being overlooked? What can be done to make these values more functional?

q. Write and produce a play in which a character must make a choice between equally strong and important values. For example, a boy has strong loyalties to his mother and his friends, but the two disagree. How can he resolve his loyalty conflicts?

r. Collect several political speeches (either from current literature or from historical documents) given by a candidate seeking public office. Study these speeches for consistency of viewpoint. Do the statements change from community to community? Is an office seeker justified in changing his point of view to fit his audience?

s. Study John F. Kennedy's Profiles in Courage. Do you agree that each of the persons he describes deserves the recognition he accords them? What is the easiest type of courage? What is the most difficult kind of courage?

t. Try to establish some guidelines to good conduct and then test them in several problem situations. Do they hold up during application? How would you modify them?

u. Secure a statement of city or county laws. Compare these with the Ten Commandments. Are there any important differences? Why?

v. Collect a series of advertisements which are designed to influence our social and economic values. Analyze the values which are emphasized in each advertisement. Can advertisements change our attitudes in ways which are inconsistent with basic beliefs? Why or why not?

w. In the Middle Ages the major concern of both serf and feudal lord was salvation of the soul. They expected life to be brief and filled with trials and tribulations. Today man is much more concerned with happiness and prosperity. How do you account for these changes in values?

x. What factors have been responsible for the changing attitudes in the United States regarding birth control, divorce, sterilization, and eugenics? Are these changes good?

y. Make a study of the changing values the government holds in providing for the needy, the unemployed, the aged, the blind, etc., in the Great Society. What brought about these changes?

z. Examine the methods used by political parties in their attempts to create a favorable attitude toward their policies and programs. What methods are most effective? What methods seem to be unethical? Outline a program for evaluating the claims of parties and candidates.

Building on Interests

It is usually helpful to have some understanding of the interests of children at the outset of any study of values. Children's interests give clues to the setting in which the study of values may take place. If children are interested in high adventure, the stories and other activities used in the study may more profitably be related to these kinds of experiences. If, on the other hand, a stronger interest in the love and care of animals is expressed, values such as loyalty, justice, and brotherhood may be more profitably pursued in this setting. All experienced teachers are familiar with ways of detecting children's interests. Some of the more common approaches are listed below:

a. Ask each child to tell about his favorite game, animal, story, and school subject.

b. Invite children to describe their preferences as they relate to television shows, gifts they have received, and places they have visited.

c. Encourage children to bring unusual objects to school and watch the reactions of the class as these are displayed and discussed.

d. At the high school level it may be more profitable to rely on instruments such as the Strong Interest Inventory or Vernon-Allport Test of Values.

Introducing Children to the Paradoxes of Life

One of the reasons that we continue to have heated arguments and protracted discussions over values is because we have adopted many basic values which are inconsistent with each other. The Western world and parts of the East foster a hazy ambivalence regarding many aspects of community life. Facets of honesty and cleverness, faith and reason, nationalism and internationalism, humility and pride are interwoven into a crazy-quilt of contradictions. The problems inherent in these awkward compromises have been further confused in recent years by new and insistent world-wide demands for human equality and freedom. An imaginative teacher can, through stories and descriptions of value predicaments, introduce children to some of our value inconsistencies relating to:

a. Competition and cooperation.
b. Individuality and conformity.
c. Efficiency and worker welfare.
d. Judging on intent and judging by consequences.
e. Artistry and practicality.
f. Tradition and innovation.
g. Public service and care and protection of one's own family.
h. Justice as impersonal and objective and justice in which the human dimension is given prominence.
i. Freedom of expression and national security.
j. Social equality or recognition of individuals according to their status or contributions.
k. Jacksonian democracy and Jeffersonian democracy.
l. Emphasis upon feelings and sensitivity vs. an emphasis upon rationality and reason.

Personal Goals and Their Symbolic Representations

Ernest Ligon and others associated with character education projects have found that the setting of personal goals is basic to the development and strengthening of individual values. When children choose a goal freely and affirm it in their daily life activities, value changes are frequently more genuine and longer lasting. Teachers should not anticipate highly imaginative goals reflecting levels of idealism which are not readily apparent in society. Children's goals are usually procedural and often pragmatic.

There is a good deal of evidence to suggest that these personal or group goals may need to be reflected in symbols of some kind. Ernst Cassirer[20] has

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[20]Ernst Cassirer, The Philosophy of Symbolic Forms (translated by Ralph Manheim). New Haven: Yale University Press. 1953.

traced the function of symbols in human activity. His findings suggest that many abstractions must find expression in outward form in order to survive. Ideals are, of course, abstractions, and if Cassirer is correct, those engaged in the study of values must give credence to his findings. Appropriate symbols may do much to help students identify with particular groups or projects. Rather than use ready-made symbols and emblems, groups may plan and design their own to reflect the beliefs and values they wish to foster and strengthen within their own organizations. Their original designs may, of course, incorporate many of the traditional symbols, but in some respects they should reflect the uniqueness of the group. In this way it becomes <u>their</u> symbol. It stands for <u>their</u> concerns and <u>their</u> hopes and dreams for the future. One group of high school students in Detroit had fashioned a large penguin with a vivid red heart as the symbol of their club. When asked what the penguin represented, they replied, "We're cool, man, cool, but we have a heart!" In a sense this might also symbolize our work with children in the study of values. We must recognize that there are important feelings reflected in the values we seek to clarify, but we must also keep our "cool." We cannot let our examination of ideas degenerate into insipid sentimentality.